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Whoever uses soft words to friends without sincerity, him the wise know as one that speaks but acts not. —HIRI SUTTA.

THEOSOPHY

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THE LAW OF GROWTH

SPIRIT, Mind, and Matter are but the three "motions" of Life. Spirit never becomes Matter any more than does the sun ever set. Matter never becomes Mind any more than the sun ever rises. Mind never becomes Spirit any more than does the sun stand still. *Life* does not evolve, but all evolution is in Life: thus, we say, "spiritual evolution," "intellectual evolution," "physical evolution."

What are we? Our mind, our character, our body, our energies? All are one and the same Life—the "difference" between mind and body being but in degree of intelligence acquired. Was "I" ever a mineral? No. An animal? No. Spiritually speaking, we are *self-conscious* Life—a Soul which in the past has contacted every form of Life and being, has undergone all experiences possible to any being. Spiritual evolution is not the evolution of a form of any kind, but the expansion of self-consciousness. The whole of existence is the preparation of Soul—the amassing of raw material for the demands of self-consciousness; the emancipation of the self-conscious Soul from imprisonment in Matter, and finally, Divinity—the realization of the Self of all—the first and last law of which is the assumption of *responsibility*. To see for ourselves, to choose for ourselves, to act in accordance with what to us seems right—and take the consequences—is the beginning of Wisdom.

The great need of the world today is not more knowledge of Matter, not more knowledge of the forces of Nature, but more Soul-Knowlege—more Self-Knowledge: in Theosophy alone are to be found the Laws of Soul-Growth.

THE BASIS OF MORALS

IN the broadest sense the morals of any being represent not simply his conduct, his actions and reactions as a sum-total indicative of his general nature and tendencies, but they introduce us to the intimacy of his inner self—to that meditation upon which his heart is set. Conduct, as usually regarded, is merely the visible sign of an invisible Presence intent upon a course pursued, an object to be achieved. If we do not admit that Presence, if we do not have the chart of that course, if we fail to see the object as the Pilgrim visions it, then his conduct becomes to us merely "action," without antecedent or bearing, without cause or reason, without motive or purposiveness. This view almost universally prevails in respect to Nature as a whole, and therefore to all the events in Nature which we call natural phenomena.

The Theosophical postulate, that "the course of evolution is the drama of the Soul and that Nature exists for no other purpose than the Soul's experience," presents a complete reversal of the human idea and ideal of Life, of Nature, and of Man. It affords a truly scientific basis for universal ethics, a self-compelling course of conduct for every grade of being in the vast whole which we denominate Nature. It leaves room for no unrelated action anywhere, in time, or space, or matter, and hence no room for chance, accident, miracle, or "fortuitous concurrence of atoms;" it throws the word coincidence out of our vocabulary and hails the reign of law in everything and in every circumstance. It bids us observe that the whole order of nature evinces a progressive march towards *a higher life.* It invites us to perceive the evidences of design in the action of the seemingly blindest forces; to consider that the Universe is worked and *guided* from *within outwards,* a course of conduct in nature identical with that in ourselves: not that all beings act from the same point of view, that is, with the same degree of consciousness and intelligence, as men, but that what we call Nature, and which we regard as unconscious, is in point of actual fact an aggregate of almost endless series of Hierarchies of sentient Beings, each having a mission to perform.

The very fact that adaptations *do* occur, that the fittest *do* survive, shows that the vast, omnipresent "struggle for existence" is not simply a struggle for life, but even more profoundly a struggle for "Light, more Light"—a struggle dual in its nature by the very fact of differing degrees in the *intelligent* evolution of the countless Be-

ings engaged. This results not only in a perpetual series of physical manifestations, but also in their invisible counterparts, the equally endless series of *moral effects,* as everywhere shown in man and the kingdoms which he already recognizes as sentient. As that process, even within the range of human perception, is not always perfect; and since, however many proofs it may exhibit of a guiding intelligence behind the veil, it still shows gaps and flaws, and even very often results in evident failures—therefore neither the collective Host of higher Intelligences, nor any of the working Powers individually—the perfected Men of former periods of evolution—are proper subjects for divine honors or worship, however much entitled to grateful reverence. The ever-unknowable LIFE, the Divine Essence which pervades all Nature, the *Causeless* Cause of all causes, should, "alone and secondless," have its shrine and altar on the holy and ever untrodden ground of the heart. Those who worship should make their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence.*

An Occultist or a philosopher sees in Karma, the universal basis of morals. But it is not Karma, the *basis* of conduct, that rewards or punishes; it is *we,* who reward or punish ourselves according to whether we work with, through and along with nature, abiding by the laws on which that Harmony depends, or—break them. Karma is neither a "ministering" nor "protecting" angel; nor yet the "Messenger of wrath" of any God such as man's fancy has created. But it is the Spirit of Solidarity and perfect Harmony, which reigns in every Hierarchy, and which alone can extend over and protect the man arrived at the knowledge of *non-separateness.* For this is Universal Brotherhood—the conduct and the fruit of conduct flowing from the knowledge of the eternal basis of morals, as water flows from a never-failing spring.

It is Unity which makes possible any and all differentiation, and so, where the Universal Presence is ignored or unrecognized, being at once assumes an antipathetic basis of conduct—a *personal* point of view peculiar to human life alone, the midway point of monadic, or Individual, evolution. Our Identity is assumed to rest upon our separateness from our fellow-beings, and, since this is not the fact, each man seeks the explanation of his own being outside himself and his self-imposed definitions and limitations.

From this fundamental antinomy proceeds the unnatural assumption of an extra-cosmic God who has produced us as separate creatures within a Nature common to all, but itself another creation of

the same external Deity. From these assumptions springs necessarily the idea of obedience to a thaumaturgic God, to whom Nature and ourselves must respond—or be cast aside in favor of a new creation, because as part of the machinery created by this *deus ex machina* we do not function in accordance with his will. Hence, premonitory calamities of Nature, disease, suffering, death, and an after-life of reward or punishment alloted by this Deity *ab extra.*

Contrasting and comparing the basis of morals presented by the fundamental teachings of Theosophy, with those prevalent among mankind at large, the man is blind indeed who cannot see that popular religious and theological conceptions of ethics, of duty, of conduct, are essentially immoral; that the increasing materialism of the day, the gospel of *dum vivimos vivamos,* of self-indulgence and self-aggrandizement, is but the reaction from the extreme of superstition to the extreme of satiety—that in both, the perception of the moral basis of human life and conduct is no higher than a purely personal experience of pleasure and pain. It does not, indeed, make of man a rationalized animal, but it reduces him to that level of consciousness—is, indeed, the compelling force behind all involuntary reincarnation of self-conscious Identities in animal forms.

But how *can* these monstrous assumptions of three unnatural Identities come into being from a common basis of morality, the essential Unity of all in Nature? If Deity, Nature, and Man are in essence One, how can disunion and disharmony arise? One has not to look into blank darkness to see that the power of action, or Karma, inheres everywhere and in everything, even in what to us is void space; that the Power of Action, which is the energy of LIFE itself, is *within* Nature, not outside it, and that this power is worked and guided by each being for himself—for each being *is* Life fundamentally, working in partial or complete harmony or disharmony with the environing Life, according to his own degree of relationship and understanding of Life and Action.

Since, from whatever standpoint viewed, human existence is finite, conditioned, errant and imperfect even in its most familiar relationships, it follows that our notions of Self, of Nature, of Deity, spring from our ignorance, not from our wisdom. Those notions are all outcome of the fundamental conception of Separateness as the true basis for morals—the orderly unfoldment in idea and in conduct of the assumption that our Identity depends upon limitations; that our Identity is only to be preserved, perpetuated, immortalized by rendering those limitations impassable and unbreakable; that such perpetuation is possible only by virtue of a Deity who exists independ-

ently of all and everything in Nature and in Man. Thus by the very paradox of the powers and intelligence resident in ourselves we arrive, logically, at the most absurd anti-climax possible—that of miracles: a Personal God; Man a Personal creation; Personal salvation. The very *logic* of theology gives the lie to miracle; the very logic of science gives the lie to accident or chance; the very logic of the every-day life of every man gives the lie to any other basis of morals than that what we sow, we reap; that what we are reaping, we must have sown.

The moral nature of every man—his sense of Justice, Law, Harmony, Order—incessantly demands that others shall comply with this basis of conduct in dealing with him; his reason revolts against any other conception; his experience uniformly confirms this relationship, whether for good or for ill—and yet, with certain rare exceptions, men utterly fail to grasp that their present mental, moral, and spiritual limitations are, and must be, the legitimate result of their own past conduct based on the notion of Separateness.

Our actual basis of morality is that of the bodily life with vision limited to whatever may be gained or lost, suffered or enjoyed, in this prison-house of the Soul. Not till our life-term is spent, not till the body is to be taken from us, do mind and heart unite in admitting that spaceless Presence from which we have never for one instant been absent save through closing our outer and our inner sight to the common Immortality which inhabits all mortal forms, the common Law which defines all mortal acts, the common Identity which unites all mortal beings.

The Krishnas, the Buddhas, the Christs, the *Mahatmas* of all time have taught and lived, while yet among us, upon another basis of morality. They were able to become in all things like one of us without ever departing from Their basis, while it is certain that no man has ever succeeded in becoming like one of Them from our basis. The contrast does not lie in circumstances, faculties or powers, but in the basis of Unity as opposed to that of Separateness. From this flowed naturally Their conduct of body, of senses, and of mind; Their life and Their example; Their wisdom and Their teachings. It is within any man's power to change his own attitude of mind, to adopt Their basis of morals—to become in time in all things like unto Them.

IMPERSONALITY

THE Theosophical student is one endeavoring to free himself from those mental molds into which the mass mind is cast, that he may re-shape his life in accordance with the eternal ideal long forgotten by Mankind. Previously, as man of the world, the now student has lived as a *person;* feebly, when at all, has his mind sought to pierce into possible vistas preceding, or to follow, his present existence. When the inner call for something higher has at last been heeded, elimination of the personal basis is the first task confronting. This is no matter of a few short years; it may well be a task of many long lifetimes, depending much upon the clearness with which the hold of the personal idea is perceived and admitted, and the honesty with which it is met. Thus to the earnest student the path of life may seem for a time to lead through a foreign country, where strange weeds spring up in a night to obscure the way. The erstwhile "self", jarred from its complacency, may act the part of a resentful goblin, playing spiteful pranks and displaying weird powers and unsuspected tendencies. Well did Shakespeare describe this personal man as a "player", actor of many parts, in a long range of self-assertion: peevish child, pompous hero, querulous ancient—who, when the play is done, ends

> "This strange, eventful history,
> In second childishness, and mere oblivion;
> Sans teeth, sans eyes, sans taste, sans everything."

The ending of the purely personal life is indeed "sans everything" —to the Reincarnating Ego far more than to the shadow self, which vanishes from the stage of life, to return no more. For such life-span, the Eternal Man must enter upon his record a cipher, representing a lost harvest. Herein lies anomaly enough: that the partial, fleeting aspect of Self has ability to so trick the Eternal One. This mystery can be solved only by understanding that "all is soul and spirit, ever evolving" and therefore intelligent and responsive. Couple this doctrine with that of Reincarnation, whereby spiritual beings of vast power repeatedly impress the crores of lives providing their material embodiments, and the responsibility of the Reincarnating Entity emerges as an inevitable conclusion. Comprehension of it reveals all justice, and gives discernment of the remedy for mortal frailties and Egoic losses. Just *why* Beings of Light can so create for themselves houses of darkness is another mystery, requiring consideration of other angles of the Philosophy for its solution; but, in

this connection, it should be remembered that a Spiritual Being is a free being; and that there can be neither purity nor freedom without exercise of choice.

Obviously, the personality, while not subject to reincarnation as a synthetic entity, is by no means to be regarded as an empty puppet on a ventriloquist's knee, but rather as an intelligent being endowed by its Spiritual Lord with powers of its own, albeit dormant without that energizing presence. This should arouse the student to some realization of his hidden potencies; for has he not created, "for his own use", a living, breathing representative of himself, capable of defying his maker? Wholly dependent upon its author, actually a mere extension of the Individual Man for action and experience on the lower planes of manifestation, the personal being has, by virtue of this very fact, sufficient intelligence and force to initiate action against its legitimate ruler, and make conquest of his kingdom here. Truly, this could never happen were constant vigilance maintained; yet it has been happening for ages. The "little man," of whose specific functions and powers the Higher should ever be the guiding genius, as been left too long to his own whims. When comes awakening to duty, the Pandu Prince finds himself exiled; and before his mission on earth may be accomplished, kingly sway must be regained over a neglected, hence unfaithful and wayward, steward.

Impartial appraisement of "Mr. Personality" as presently constituted, reveals him as at best a trickster, at worst a demon. Regarding no rules of honorable warfare, but resorting to any method that will serve his ends, he is never a fair fighter. His direct charge in fiery conflict is the least to be dreaded. Far more dangerous to the "Prince of Royal Lineage" are the depths of cunning encountered in the intrigues and diplomacies of this incorrigible desire-entity. Of all its precarious gyrations the disarming "dodge" is the most hazardous! For it is not to slay but to subjugate this very necessary agent that the battle is waged. Only the usurpation of the master's sway is being contested. Now, no servant unduly supervised, harassed and hectored can properly perform his tasks. What more diplomatic, then, than to appear docile and amenable to the head of the house, thus putting him off guard? Wise is the man not thus disarmed by a too ready capitulation. The lower man will never voluntarily give up; *he has to be conquered.* His usurpation is not simulated. More: where the deep sound of Krishna's shell has reverberated; there the Kuru heart has been "pierced." The ringing clarion-call of the Soul re-echoes through the dark hidden places of the personal nature "with a dreadful noise." Forthwith, there arises resolve "Bhishma to sup-

port", in mortal conflict with Arjuna. Let none think lightly of this enemy's prowess. No possible counter or flank-movement of his may be overlooked with impunity.

In the unconquered nature a phase of equanimity often prevails when pride, vanity and ambition are satisfied; for then the more ferocious traits—jealousy, covetousness and anger—have nothing to arouse them. But a fair exterior and "good behavior" in the absence of such satisfaction call for extreme caution and wholesome self-distrust. By what, then, gauge the elusive personality? Just this: is there lurking desire to attract attention or to receive credit, to be admired and approved of? How often has even "impersonality" itself been put on snobbish parade, and cruel rebuff been made to pass under the same label! To *appear* impersonal requires an audience, as does all other appearing. In all ways, this wily, fox-like element in man inclines to wheel in its tracks and claim the credit for that accomplished in spite of it. "A sense of pride would mar the work," warned H. P. B. There seems no incompatibility to the personal being, in being *proudly* humble, *pompously* impersonal, *exclusively* brotherly.

Living as Soul is the true impersonality. The Real Man is no impressionist, knows not self-gratulation, nor values the admiration of others. He sees but Truth and Duty. Regardless of praise or blame, his joy is self-expression, as beneficent force in Nature. He *is* impersonal, because he is himself. The truly impersonal never care to be *thought* anything, but care much *to do* and to submit their highest abilities to the call of the common weal.

All done without personal motives refreshes and nourishes the inner Man; but the Soul languishes in the stifling atmosphere of petty aims, hedgings about, and monopolizings. It is even possible to seek a "corner" on Karmic stamina, and undergo pangs of envy over the "meritorious Karma" earned by another! Not so with the Divine Indweller, out-going, ever shining forth for all save self: on the wheel of personal self-interest he breaks and suffers. Spiritual perspective requires for its attainment honest introspection, which, ignoring nothing, looks into the "principles of things", as one of no party.

Dwelling on the common Source, Law, and Bond and the common evolutionary journey, quickens sense of unity and tears scales from eyes holden by selfish interests. Pure hope and high enthusiasm mount spontaneously in such contemplation. Individual, eternal continuity comprehended to any degree, to that extent broadens perspective beyond the circumscribed purview of a one-life span, to the far, fair vistas disclosed by the doctrine of reincarnation. When the

Three Fundamental Propositions of the Secret Doctrine become postulations of Self-hood, in ever growing realization of Brotherhood, the false sway of the personality will wane—actually, naturally and without lamentation even as darkness passes before the rays of the rising sun.

Responsibility of The "Psychologizer"

Even on the terrestrial, purely physical plane, moral irresponsibility ensures impunity. Parents are answerable for their children, tutors and guardians for their pupils and wards, and even the Supreme Courts have admitted extenuating circumstances for criminals who are proved to have been led to crime by a will or influences stronger than their own. How much more forcibly this law of simple retributive justice must act on the psychic plane; and what, therefore, may be the responsibility incurred by using such psychological powers, in the face of Karma and its punitive laws, may be easily inferred. Is it not evident that, if even human justice recognizes the impossibility of punishing an irrational idiot, a child, a minor, etc., taking into account even hereditary causes and bad family influences—that the divine Law of Retribution, which we call Karma, must visit with hundredfold severity one who deprives reasonable, thinking men of their *free will* and powers of ratiocination? From the occult standpoint, the charge is simply one of black magic, of *envoûtement*. Alone a *Dugpa*, with "Avitchi" yawning at the further end of his life cycle, could risk such a thing. Have those so prompt to hurl the charge at the head of persons in their way, ever understood the whole terrible meaning implied in the accusation? We doubt it. No occultist, no intelligent student of the mysterious laws of the "night side of Nature," no one who knows anything of Karma, would ever suggest such an explanation. What adept or even a moderately-informed chela would ever risk an endless future by interfering with, and therefore *taking upon himself, the Karmic debit of all those whom he would so psychologize as to make of them merely the tools of his own sweet will!—H. P. B.*

SCIENCE AND THE SECRET DOCTRINE

XXIV

> The nebulae exist; yet the nebular theory is wrong. A nebula exists in a state of entire elemental dissociation. It *is* gaseous and—something else besides, which can hardly be connected with gases, as known to physical science; and it *is* self-luminous. But that is all. The sixty-two "coincidences" enumerated by Professor Stephen Alexander . . . may all be explained by esoteric science; though, as this is not an astronomical work, the refutations are not attempted at present . . . Another of the fallacies from the Occult stand-point, which are embodied in the modern theory as it now stands, is the hypothesis that the planets were all detached from the Sun; that they are bone of his bone, and flesh of his flesh; whereas, the Sun and planets are only co-uterine brothers, having had the same nebular origin, only in a different mode from that postulated by modern astronomy. (*Secret Doctrine,* 1888, I, 588-9).
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> While few will be found to deny "the magnificent audacity of this hypothesis" (Laplace's Nebular), it is impossible not to recognise the insurmountable difficulties with which it is attended. (*S. D.* I, 592-3).
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> "Therefore, do they (the Adepts) say, that the great men of science of the West, knowing . . . next to nothing either about cometary matter, centrifugal and centripetal forces, the nature of the nebulae, or the physical constitution of the Sun, the Stars, or even the Moon, are imprudent to speak as confidently as they do about the 'central mass of the Sun' whirling out into space planets, comets, and what not . . ." (*S. D.* I, 593).

MADAME Blavatsky opposed the Nebular Hypothesis vigorously and at great length, at a time when it was enthroned in the astronomical mind as upon granite. Why did she do this—why court "unnecessary" opposition and contempt from the science of the day? Well, for one thing it appears probable that from her point of view the truth of a thing is sufficient reason for upholding it, and *vice versa;* a consideration which escaped many scientific-minded Theosophists of her day as it does some of today. But primarily, we think, because the Hypothesis was one of the first great attempts to reduce the living working of the Universe to cold and lifeless mechanics, and so long as accepted stood impassably in the way of Theosophic cosmogony, which is first of all *organic.*

Laplace's hypothesis—then and for a long time afterward accepted as *law and fact*—postulated the condensation of a nebula

from star-dust, the fire-mist; its subsequent condensation and solidification, successive casting off of rings of material which consolidated into planets, and finally the picture of the solar system as it is; and it brought forth an imposing mass of quite logical mathematical and cosmogonical data. Nevertheless it bristled with such errors as Madame Blavatsky exposed, and which were not altogether unperceived by some scientists of the day. In spite of that, its symmetrical —and materialistic—appeal was such that, according to Dr. F. R. Moulton[1] it is only during the last four or five years that astronomers have shown a disposition to regard it as untenable. (It is *still* taught in some schools). Dr. Moulton remarks that in 1900 he and Prof. Chamberlain "brought out fundamental inconsistencies in the theory and abandoned it." He has some drastic criticisms of the manner in which the entire question has been handled. In 1899, he says, Lord Kelvin, "with a dogmatism that the entire history of philosophy and of science and a realization of our own ignorance should have warned us against," laid down a lifetime for the earth of 25,000,000 years, based on the Helmholtzian contraction theory against which H. P. B. had written pages in the *Secret Doctrine* and elsewhere. He was promptly attacked by Prof. Chamberlain, who laid down almost exactly the objections advanced by H. P. B., in many respects, based upon his own discoveries and clear deductions; yet, says Dr. Moulton, "for more than twenty years following 1899 the whole scientific world continued serene in its inherited ideas respecting sources of energy and the time-scale of geologic and cosmic processes." Now, since 1920, the tide has set to the adoption of an entirely new scale, and that, he remarks, without the discovery of any essentially new facts or new formulae, the true conclusions from the old only just now becoming mental property. The fact that Madame Blavatsky had those "true conclusions" over thirty years before, was not due to her drawing them from scientific data, but because they were embedded as *history* in the vast Occult Science which she represented. The material-minded will be unable to comprehend how the events of billions of years can belong to the category of history rather than of hypotheses—but there are the stark facts, make what one will of them.

Dr. Moulton calls attention to some surprising turns in the history of the Nebular Hypothesis and of those which are succeeding it; with these we are not much concerned, except that insofar as they are in the nature of scientific squabbles over credit, they cast some

[1] *Science*, Dec. 7, 1928.

light on the lack of true impersonality which has, next to materialism, stood in the way of true scientific progress. One curious incident is noteworthy: Dr. Eddington (one of the foremost men of *true* science, by the way) writing in *Nature,* January 6, 1923, remarks that "there must have been a time when the sun's heat was from twenty to fifty times more intense than it is now." In the Smithsonian reprint of the same year a footnote adds that due to the emergence of "new facts," "we can now say fairly definitely that the sun's heat has not altered appreciably during the last ten thousand million years." Dr. Moulton acrimoniously indicates that he doesn't know of any "new facts" during that time except that Prof. Eddington had changed his mind. Dr. Moulton further calls the hypothesis of the "creation" and "final death" of the Universe a "philosophic juvenility," remarking that many minds have a horror of an unending past or future; which indeed would explain many odd tactics of scientific men.

The failings of the nebular hypothesis are given in some detail by Prof. John Hodgdon Bradley[2]. He remarks that there are two new hypotheses, the best which can be offered at present, but both of which may in future be proved false; Dr. Moulton is not quite so conservative. Dr. H. L. Fairchild[3] points out that the geological evidence shows a succession of cold climates throughout the earth's history, whereas the Laplace hypothesis required the globe to be originally in a molten condition. Sir James Jeans computes the age of the sun as between seven and eight millions of millions of years; quite out of the question under the rapid cooling called for by the Laplace idea.[4]

The Nebular Hypothesis, in whose behalf Theosophy was once so contemptuously attacked, may be now set down as scientifically dead and buried. What, then is to succeed it? The two new theories (one too many for accuracy) are the planetesimal and the tidal—over the credit for which so much bitter scientific controversy is raging. The former assumes that masses of matter were torn out of the sun by the passage of some other large body, forming the nuclei of planets which were afterwards built up by successive aggregations, meteoric matter, etc. The latter theory is the same, except that it regards the nuclei as having been torn out by tidal action at a time when the sun was much larger.

Now these are both faced with rather formidable difficulties, dealt with in some detail by various writers. Moreover, there is already

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[2] *Scientific Monthly,* Feb., 1929.
[3] *Science,* Dec. 21, 1928.
[4] *The Week's Science,* Nov. 12, 1928.

in the offing an insurmountable obstacle which is sure one day to overthrow them entirely as to their *embryology*: observation of star motions will determine mathematically just about how many stars could have suffered the same sort of accident. If, then, future astronomical discoveries should develop a number of "solar systems" far in excess of that allowable under these theories, they must be abandoned. Theosophy teaches a great preponderance of such systems among the stars.

From a certain point, however, the planetesimal theory is right; it postulates the growth of a globe by accretions, like a human body, and as taught by Theosophy. Moreover, to back it up, the Theosophical doctrine of the repleteness of space with the necessary materials is now scientifically established. Dr. Eddington states that space contains matter everywhere; sometimes as a bright cloud, sometimes as an opaque one.[5] A Master's letter, written to A. P. Sinnett in the '80's, states that there is a continent of meteoric dust at the upper limit of the earth's atmosphere, gathered in the course of the progress of the solar system through space. Dr. Harlow Shapley, of the Harvard Observatory,[6] holds that the collecting power of large stars brings them millions of tons of matter per day, and even that the sun must accumulate thus much matter, which afterwards serves as a source of radiated energy. Now, curiously enough, the sun, as taught by Theosophy *does* collect spacial energy in its course, though not just of that kind. Is this scientific intuition? Solar energy is now one of the great puzzles; no real scientist any longer pretends to dogmatize about it, though Dr. Frank Dyson remarked in a lecture that it must come from the atoms inside the sun.[7] But if so, it must be from the breaking up of atoms; and such a breaking up would be an *energy-absorbing* process, as physicists now recognize.

In truth, as only Theosophy can demonstrate, the problem of the genesis of planetary nuclei, and of the energy which sustains the life upon them, is really the same. Bodies are born, not in the womb of the sun, but the womb of space; the energic nuclei of the smallest as of the largest bodies, "many of which are borne to and fro in space" *are eternal and self-existent.* That of the earth is simply in a different state of development and activity than that of the sun, for instance. When the time comes for a planet to die, it becomes a "relaxed conglomerate" and slowly breaks up or has its matter *osmosed* to another center, as the moon is now losing its substance

[5] *New York Evening Post,* May 11, 1929.
[6] *Science,* Aug. 3, 1928.
[7] *Daily Telegraph,* Nov. 5, 1928.

to the earth. Its energies—including the spiritual and psychic, and possessing among their subtle bonds the magnetic *Karmic* lines of the individual living Egos, of all the now unmanifest life of the system, escape; freed for the time being from the bonds of *that sort* of matter, it passes through a cometary stage, is finally captured by the body destined to be its future sun and life-giver, and from thence, almost in agreement with the "planetesimal" theory, grows physically and otherwise, and evolves its whole gigantic physical life-system; and even as its visible body augments, so its *invisible energies* come into full function on their own planes—a new "planetary chain" of "globes." And many are the Karmic rises and falls of such a body through its successive *reincarnations* for good or for ill!

> Behold Migmar[8], as in his crimson veils his "Eye" sweeps over slumbering Earth. Behold the fiery aura of the "Hand" of Lhagpa[9] extended in protecting love over the heads of his ascetics. Both are now servants to Nyima[10] left in his absence silent watchers in the night. Yet both in Kalpas past were bright Nyimas, and may in future "Days" again become two Suns. Such are the falls and rises of the Karmic Law in nature. (*The Voice of the Silence.*)

[8]Mars.
[9]Mercury.
[10]The Sun. *Nyima,* the Sun in Tibetan Astrology. *Migmar* or Mars is symbolized by an "Eye", and *Lhagpa* or Mercury by a "Hand".

FROM A STUDENT'S NOTEBOOK

Many, many times service to another is given as a duty. It is in fact a privilege—and only when so performed does service carry with it the qualifying beneficence which makes it a blessing to both server and served. The spirit in which even the smallest service is performed is the *real* in it; for even were an apparently great favor conferred by some act—perhaps entailing serious sacrifice—if the spirit were perfunctory, or something unwilling, or ungracious, or "dogged-dutied", the result permanently benefits neither doer nor recipient. The Soul-nature cannot flow clearly through personality-stained channels. Only when personal motives are pure can the crystal waters of the spiritual life gush forth unstained and uncolored, to the service of "our other selves." Then all concerned partake of the ambrosia of the sacrifice.

THE SEEDS OF WRATH

IT IS a strange but true thing that trifles form the friction-creating roughnesses of human nature, far more than major wrongs. Among small groups isolated from society, petty irritations tend to swell, bubble-like in the expansion, but cataclysmic in bursting. Active Theosophists, islanders in the turbid surging sea of Kali Yug, as spiritually apart from prevailing race ideas as men can well be, are especially subject to this danger.

Under the accentuated heat and pressure of a serious push forward, the personal self develops an astonishing multiplicity of sore and sensitive spots; also it is now aroused and in arms, set to battle to the death for the continuance of hegemony over the better nature. And its weapons are all possible veils which can be thrust up between the perceptive faculties of brothers. There are active unseen maleficent forces in nature which by their very gravity ever press upon weak spots and push along lines of least resistance; many of us now stand at the harvest-gathering of unkind deeds and hasty words sown in the soil of associated natures now gathered together from old times; and to begin with, it is heterogeneity of natures—hence *uncongeniality* in the purely personal sense—which is essential to the objects had in view, and which therefore under Karma and the wise invisible influence of Those behind the work, has been brought about. It is the absolute necessity for the creation of a center of power; for where is the spiritual gain in the practice of brotherhood merely toward those whom we *like?*

Realize all this, and it is soon seen that the true disciple must at some critical point of his own development pass over a field of dynamite sown with fulminators. And he is most apt to step upon the most inconspicuous of these. Sometimes it is only a slight failure to take the measure of notice deemed courtesy by the personal man; it may be a jest whose edge is a bit too cutting for skin thinned by some passing psychic rash; again it is only a difference of view or interpretation. It may be impatience at a crude or impolitic exposition, or even a mere mannerism. Anyway, the initial infection, however slight, breaks open the defenses to a stream of successive germs, each worse than the last. The torrents of corruption then in full swing, arise and revivify themselves in the buried rancors of years, of ages; half-subdued irritations and resentments stored unconsciously for decades, against whomever or whatever originally directed. Now they are all turned against one unfortunate individual who would

perhaps be the most surprised in the world to realize that he had even given offence! Thus, O Lanoos, is born *hatred* in the very mansion of brotherly love!

Its full development may come even years after the ending of the "jungle-fever" which allowed initiation of the original focal point; it may have developed so insidiously, so logically, so seemingly based upon legitimate difference of opinion and open-eyed appraisals of another's powers, that before ever the victim knows the inner sinister change, he has been rendered *incapable* of self-diagnosis; the "black foul monster" has him in fee simple, his thoughts have long since become an army and borne him off a captive slave while he yet thought himself a free man!

Beware then of seemingly insignificant causes which begin to generate irritation; beware *especially* if they begin to recur in various guises with suspicious frequency! for such is the nature of these testings. Beware of sliding into that state where some personal mode of expression, the undue repetition of a phrase or mannerism, the insistence upon some (seemingly) injudicious presentation, begin to torture the perception like as the water-drops of the Chinese torture splat upon the shaven skull! Beware particularly of those feelings which lead to words spoken at large against a companion without instant inner warning or reprimand: it is an enemy's hand which has raised already an insulated wall between thine ear and the voice of the silence!

THE REAL PROGRESS

Time—that which does not exist outside the inner circle of this little world—seems of vast importance to the physical man. There comes to him at times the thought that he is not making any progress, and that he is receiving nothing from some Mystic source. From the fact that he has the thought that no progress is being made the evidence is gained that he is working onward. Only the dead in living bodies need fear. That which men would receive from Mystic sources is frequently often repeated, and in such a quiet, unobtrusive voice, that he who is waiting to hear it shouted in his ear is apt to pass on unheeding.—*W. Q. J.*

JESUS: INITIATE AND TEACHER

X

WE ought, perhaps, to explain the ancient use of allegory and symbology. The truth in the former was left to be deduced; the symbol expressed some abstract quality of the Deity, which the laity could easily apprehend. Its higher sense terminated there; and it was employed by the multitude thenceforth as an image to be employed in idolatrous rites. But the allegory was reserved for the inner sanctuary, when only the elect were admitted. Hence the rejoinder of Jesus when his disciples interrogated him because he spoke to the multitudes in parables. "To you," he said, "it is given to know the mysteries of the Kingdom of Heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath."

Thus, in common with Pythagoras and other hierophant reformers, Jesus divided his teachings into exoteric and esoteric. Following faithfully the Pythagoreo-Essenean ways, he never sat at a meal without saying "grace." "The priest prays before his meal," says Josephus, describing the Essenes. Jesus also divided his followers into "neophytes," "brethren," and the "perfect," if we may judge by the difference he made between them. But his career at least as a public Rabbi, was of too short duration to allow him to establish a regular school of his own; and with the exception, perhaps, of John, it does not seem that he had initiated any other apostle. The Gnostic amulets and talismans are mostly the emblems of the apocalyptic allegories. The "seven vowels" are closely related to the "seven seals;" and the mystic title Abraxas partakes as much of the composition of *Shem Hamphirosh,* "the holy word" or ineffable name, as the name called: The word of God, that "*no man knew but he himself,*" as John expresses it.

How eagerly and closely the ideal of Jesus was united, by the early Christians, with every imaginable kabalistic and Pagan tenet, may be inferred from the language of Clemens, of Alexandria, addressed to his brother co-religionists.

When they were debating upon the choice of the most appropriate symbol to remind them of Jesus, Clemens advised them in the following words: "Let the engraving upon the gem of your ring be either *a dove*, or *a ship running before the wind* (the Argha), or *a fish.*" Was the good father, when writing this sentence, laboring under the

recollection of Joshua, son of Nun (called *Jesus* in the Greek and Slavonian versions); or had he forgotten the real interpretation of these Pagan symbols? Joshua, son of Nun, or Nave (*Navis*), could have with perfect propriety adopted the image of a *ship*, or even of a fish, for Joshua means Jesus, son of the fish-god; but it was really too hazardous to connect the emblems of Venus, Astarte, and all the Hindu goddesses—the *argha, dove,* and *fish*—with the "immaculate" birth of their god! This looks very much as if in the early days of Christianity but little difference was made between Christ, Bacchus, Apollo, and the Hindu Christna, the incarnation of Vishnu, with whose first avatar this symbol of the fish originated.

We may, perhaps, throw additional light upon the puzzling question of the fish-symbol by reminding the reader that according to *Genesis* the first created of living beings, the first type of animal life, was the fish. "And the Elohim said: 'Let the waters bring forth abundantly the moving creature that *hath life*' . . . and God created great whales . . . and the morning and the evening were three days later. This the Christians regard as a premonition of the *fifth day*." Jonah is swallowed by a big fish, and is cast out again three days later. This the Christians regard as a premonition of the three days' sepulture of Jesus which preceded his resurrection—though the statement of the three days is as fanciful as much of the rest, and adopted to fit the well-known threat to destroy the temple and rebuild it again in *three* days. Between his burial and alleged resurrection there intervened but *one day*—the Jewish Sabbath—as he was buried on Friday evening and rose to life at dawn on Sunday. However, whatever other circumstance may be regarded as a prophecy, the story of Jonah cannot be made to answer the purpose.

Nor does the Mystery of the Eucharist pertain to Christians alone. Godfrey Higgins proves that it was instituted many hundreds of years before the "Paschal Supper," and says that "the sacrifice of bread and wine was common to many ancient nations." Cicero mentions it in his works, and wonders at the strangeness of the rite. There had been an esoteric meaning attached to it from the first establishment of the Mysteries, and the Eucharistia is one of the oldest rites of antiquity. With the hierophants it had nearly the same significance as with the Christians. Ceres was *bread*, and Bacchus was *wine*; the former meaning regeneration of life from the seed, and the latter—the grape—the emblem of wisdom and knowledge; the accumulation of the spirit of things, and the fermentation and subsequent strength of that esoteric knowledge being

justly symbolized by wine. The mystery related to the drama of Eden; it is said to have been first taught by Janus, who was also the first to introduce in the temples the sacrifices of "bread" and "wine" in commemoration of the "fall into generation" as the symbol of the "seed." "I am the vine, and my Father is the husbandman," says Jesus, alluding to the secret knowledge that could be imparted by him. "I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God."

The temptation, or probation, of Jesus is, however, the most dramatic occasion in which Satan appears. As if to prove the designation of Apollo, Æsculapius, and Bacchus, *Diobolos,* or son of Zeus, he is also styled *Diabolos,* or accuser. The scene of the probation was the wilderness. In the desert about the Jordan and the Dead Sea were the abodes of the "sons of the prophets," and the Essenes. These ascetics used to subject their neophytes to probations, analogous to the *tortures* of the Mithraic rites; and the temptation of Jesus was evidently a scene of this character. Hence, in the *Gospel according to Luke,* it is stated that "the Diabolos, having completed the probation, left him for a specific time, . . . and Jesus returned in the power of the Spirit into Galilee." But the . . . Devil, in this instance is evidently no malignant principle, but one exercising discipline. In this sense the terms Devil and Satan are repeatedly employed. Thus, when Paul was liable to undue elation by reason of the abundance of revelations or epoptic disclosures, there was given him "a thorn in the flesh, an angel of Satanas," to check him.

"All the magical operations," says Eliphas Levi, "consist in freeing one's self from the coils of the Ancient Serpent; then to place the foot on its head, and lead it according to the operator's will. 'I will give unto thee,' says the Serpent, in the Gospel myth, 'all the kingdoms of the earth, if thou wilt fall down and worship me.' The initiate should reply to him, 'I will not fall down, but thou shalt crouch at my feet; thou wilt give me nothing, but I will make use of thee and take whatever I wish. For *I am thy Lord and Master*!' This is the real meaning of the ambiguous response made by Jesus to the tempter . . . Thus, the Devil is not an Entity. It is an errant force, as the name signifies. An *odic or magnetic current* formed by a chain (a circle) of pernicious wills must create this evil spirit which the Gospel calls *legion*, and which forces into the sea a herd of swine—another evangelical allegory showing how base natures can be driven headlong by the blind forces set in motion by error and sin."

We would have neither scientists, theologians, nor spiritualists turn practical magicians, but all to realize that there was true science, profound religion, and genuine phenomena before this modern era. We would that all who have a voice in the education of the masses should first know and then *teach* that the safest guides to human happiness and enlightenment are those writings which have descended to us from the remotest antiquity; and that nobler spiritual aspirations and a higher average morality prevail in the countries where the people take their precepts as the rule of their lives. We would have all to realize that magical, *i. e.*, spiritual powers exist in every man, and those few to practice them who feel called to teach, and are ready to pay the price of discipline and self-conquest which their development exacts.

Many men have arisen who had glimpses of the truth, and fancied they had it all. Such have failed to achieve the good they might have done and sought to do, because vanity has made them thrust their personality into such undue prominence as to interpose it between their believers and the *whole* truth that lay behind. The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by any one who can find the way; *the pure in heart see God.*

The trinity of nature is the lock of magic, the trinity of man the key that fits it. Within the solemn precincts of the sanctuary the SUPREME had and has no name. It is unthinkable and unpronounceable; and yet every man finds in himself his god.

(Collated from the writings of H. P. B.)

(To be continued)

THE INNER VOICE

Self abnegation is possible only to those who have learnt to know themselves; to such as will never mistake *the echo of their own inner voice—that of selfish desire or passion—for the voice of divine inspiration, or an appeal from their* MASTER. Nor is *chelaship* consonant with mediumistic sensitiveness and its hallucinations; and therefore all the *sensitives* who have hitherto forced themselves into discipleship have generally made fools of themselves, and, sooner or later, thrown ridicule upon the T. S.—*H. P. B.*

YOUTH-COMPANIONS

"Once more the elder brothers have indicated where the truth—Theosophy—could be found, and the companions all over the world are engaged in bringing it forth for wider currency and propagation."

JOHN was writing at a furious rate—papers scattered untidily over the desk top, books piled in rakish stacks, the lamp shade tipped at a dangerously uncertain angle to afford him more light—John himself oblivious of the world. Finally his pen came to a halt. There was a long silence broken by the periodic flip and settling of a leaf as Bill, enthroned in lazy comfort in the arm-chair, turned a page.

John drew in a sharp, deep breath, then slowly, almost inaudibly, breathed it out again, staring fixedly and unseeingly at the opposite wall. Bill glanced up and quietly studied his roommate for an interval before he spoke.

"Where did you capture that look of wild surmise, old boy?"

"Bill," John spoke fervently, almost despairingly, "I want to *do* so many things, to *be* so many things, that I nearly go mad with the possibilities before me."

"Yes? For instance?"

"I want to write. I know I can write, and at times it seems to me that I could be a fairly decent author if I concentrated on it. But there is my engineering. That is a *man's* work. I feel that if I devoted all this life to it, I would be a success. I'd like to build things which would stand for centuries like the old Roman aqueducts. Then I get to talking to Professor Klopstien of the comparative literature department, and want to spend all my time delving into languages. And, of course, I feel I could spend another whole life studying Theosophy. Life is too full; there is too much and no time for doing one thing well. My mind buzzes with possibilities, but which way should I go, which path should I choose?"

"I get you," said Bill quietly. "I have felt that way often—still do," he added, hastily. "Do you know what is wrong with us when we feel that way?"

"No, what?"

"Desire has us in a good tight grip. What is your underlying idea when you contemplate being a great writer, an immortal engineer, even a brilliant student of Theosophy for that matter? Who is it that is going to be great?"

"Why, *I* am," answered John with a puzzled look. "Oh, my

lord," he amended hastily, "I am thinking only of glorifying my own personality?"

"Even so," murmured Bill laconically.

"And personalities do not endure forever."

"No."

"Sure enough; it *is* only the spiritual, unchanging part of us that never dies, the part that is entirely unaffected by what this world calls success or failure. What an ass I am!" John thought this over for a second or two. "But, just the same," he added defensively, turning to his roommate, "I have to live. What shall I do—give up college and seek an asylum?"

"Guess again."

"Well, *what*?"

"What are you doing now?"

"Taking an engineering course."

"Why not *stick* to it?"

"I might become famous," demurred John modestly.

"What of it? There is just as big a chance of being a failure. Even if you did succeed, it would not matter so long as you kept your head, and knew how to make right use of your success. What you need is a little resignation, young fellow. You are too set on *results, results,* when it is the motive that counts. Cultivate the resignation the *Bhagavad-Gita* speaks of."

"Resignation is too passive. I have to have action."

"There is nothing passive about the Gita's resignation. Act for all you are worth, but act because it is your duty, not because you want such and such to happen. You cannot neglect your natural duties that karma places in your path. Wait a second, I think I could read you something that might present my idea more clearly."

Bill made a dive for the book shelf, and returned triumphant, bearing *Notes on the Bhagavad-Gita.* He hunted a moment, then, "Here we are. Remember in the notes on the second chapter where Mr. Judge is speaking for those students who wanted to delve into psychic powers? I'll give you credit for not aspiring to psychic powers, but this can apply to intellectual ones as well. Here goes, page forty-five:

> You may know all about currents and polarities, about any and every phenomenon possible in the astral world, but with the death of your body it is lost, leaving to you only the amount of real Spiritual advance you happen to have made. But once resign and all is possible. This will not ruin your life nor destroy any proper ideals; poor and petty ideals had better be

at once lost. It may seem that all ideals are gone, but that will be only the first effect of taking this step.

We must be ready to say at any moment under whatever circumstances, whether expected or unexpected: 'It is just what I in fact desired.' For only those ideals can be dissipated which rest upon a lower basis than the highest aim, or which are not in accord with Nature's (God's) law. And as our aim ought to be to reach the supreme condition and to help all other sentient beings to do so also, we must cultivate complete resignation to the Law, the expression and operation of which is seen in the circumstances of life and the ebb and flow of our inner being. All that can be gotten out of wealth, or beauty, or art, or pleasure, are merely pools of water found along our path as it wanders through the desert of life. If we are not seeking them their appearance gives us intense pleasure, and we are thus able to use them for our good and that of others just so long as the Law leaves them to us; but when that superior power removes them, we must say: 'It is just what I in fact desired.' Any other course is blindness. All the passing shows of life, whether fraught with disaster or full of fame and glory, are teachers; he who neglects them, neglects opportunities which seldom the gods repeat. And the only way to learn from them is through the heart's resignation; for when we become in heart completely poor, we at once are the treasurers and disbursers of enormous riches."

"Sounds reasonable," admitted John when Bill finished. "I think I'll try following your advice, Bill."

"Better follow the book, young man," spoke up Bill.

Truth For Truth's Sake

Nature gives up her innermost secrets and imparts *true wisdom* only to him, who seeks truth for its own sake, and who craves for knowledge in order to confer benefits on others, not on his own unimportant personality. And, as it is precisely to this *personal benefit* that nearly every candidate for adeptship and magic looks, and that few are they, who consent to learn at such a heavy price and so small a benefit for themselves in prospect—the really wise Occultists become with every century fewer and rarer. How many are there, indeed, who would not prefer the will-o'-the-wisp of even passing fame to the steady and ever-growing light of eternal, *divine* knowledge, if the latter has to remain, for all but oneself—a light under the bushel?—*H. P. B.*

WHY IS THERE ANYTHING?

LIFE is said to be full of mysteries; and one of the most striking mysteries is that great inertia, when not an actual antipathy, the average man exhibits towards their solution. In the solving of mere mechanical problems—"mysteries", in the seeking of how to make two dollars grow where only one grew before, many men are diligently engaged. Great multitudes are submerged in the struggle to keep body and soul together. For all too many, these activities constitute the end and aim of life. Viewing this turmoil of action, the picture presented is that of a weary round in a treadmill where men are used, and are using themselves, as mere slaves. The *why* thereof is the mystery worth solving, but few stop to inquire, perhaps in fear of finding a solution; for a problem solved, spells responsibility. This last is innate knowledge, the ignoring of which leads to self-deception.

But now and then one, tiring of the mad whirl, gives up the chase for awhile and, perchance, finding some other standing still, will in perplexity ask: "Why is there anything?" This is also put by the insincere, who thus hope to establish self-justification; but, for the honestly-seeking, it often marks the first step to further learning. For them it is simple to establish a starting-point towards regaining that which has been lost. The dizzy mind will soon become reconciled to the indisputable basic fact behind all things and begin to take bearings as to its relation with other minds and all existing things and beings. An orderly course of study into this relationship will in no long time result in an orderly application of responsible action; and thus true happiness will grow, with the greater willingness to learn and to serve. Theosophy alone presents this true course of study.

The Elder Brothers of the Race are Souls who have solved the problem as to the *why* of anything; and thus have become the Teachers of mankind, exemplifying Life's great Ideal towards which all may strive, and which all may attain, because Those who have attained stay behind with ready help for those who *will*.

These Great Beings have taught that Life *is*, omnipresent and eternal, not as a "God", but as Principle—the Cause and the Sustainer of all that was, is, and ever shall be, and without which no thing and no being can exist. In this basic statement lies the answer to the age-old question; and no amount of sophistry, whether couched in arguments religious, philosophical, or scientific can alter the facts.

Many have wrestled with them, going so far as to try to think themselves out of existence, but have found that at last they would themselves be the spectators of this hypothetical non-existence.

Recognition of the fact of Life itself, however, brings before the inquiring mind the problem as to the *why* of Life's expression in so multiform variety. And, again, the basic fact of Life discloses that each one is *a* life in and of the One Life; furthermore, that all learning is accomplished through contact, in many ways, with other lives —like unto oneself, or higher, or lower. Once attention has been drawn to the basic, universal proposition, details begin to take on meanings not noticed before. Once one sees himself in the process of learning, the horizon widens and he sees that process operative on a universal scale. Has this fact to do with man's urge for knowledge? Yes, and more.

Man's craving for justice is one of the compelling, and impelling powers behind the urge for knowledge. Ignorance of inherent spiritual Law has given rise to what is known as "outraged sense of justice," which lies at the root of criminality. Systems of formal religions, with their teachings of outside, personal Gods—doctrines of irresponsibility—aid and abet this woeful ignorance, with its dire results, by telling the seeker for-the-*why*-of-anything, that he is a creature of a creator—a creator not to be molested by the inquiring minds that he has created. Naturally follows that actions are based on what pleases best, "myself" first and, "let the devil take the hindmost." That things are no worse in the world of men is due to an inherent sense of justice, and not due to the preachings of clergy of whatever stripe. Men are much better than they know, and know much better than they *do*.

Science in general has done little better for man's real and lasting good than has formal religion. It has supplanted the superstition of a personal-God idea, with another superstition called: "blind and unconscious law." Here again irresponsibility is the keynote, because soul is left out of the count. But what a vista is opened for the harassed mind and soul when man is told that he is *himself* the creator of his own destiny; that he has brought himself to the place he now occupies, be it high or low, through actions of his own, under the law of repetition, or cycles; that, verily, what he is *now* reaping he himself did sow in this or in some other life, in company with other lives, or beings. Brotherhood takes on a meaning beyond mere sentiment; and soon responsibility will be embraced as the road to true freedom.

By this Light it is seen that no one stands alone, but that each is

always in the company of others, which others, of whatever nature, serve as mirrors for every individual unit of Life—all in and of the One Life. On the screen of time, this Light reveals that Man, the self-conscious unit, has the power of choice. It tells him, in unmistakable terms, that self-induced and self-devised efforts will have to be instituted if he would hope to progress out of the aimless "jog-trot" of every-day existence.

Theosophy clearly shows the Path to be traveled, but Man has to devise his own means for the going thereon. Over the entrance to the Path are blazoned these golden words: "Seek to render gentle service to all that lives"—the final clue to the answer for "why is there anything?"

NECESSITY FOR EFFORT

In all nature we can find no instance where effort of some kind is not required. We find there is a natural result from such effort. He who would live the life or find wisdom can only do so by continued effort. If one becomes a student, and learns to look partially within the veil, or has found within his own being something that is greater than his outer self, it gives no authority for one to sit down in idleness or fence himself in from contact with the world. Because one sees the gleam of the light ahead he cannot say to his fellow, "I am holier than thou," or draw the mantle of seclusion around him.

The soul develops like the flower, in God's sunlight, and unconsciously to the soil in which it grows. Shut out the light and the soil grows damp and sterile, the flower withers or grows pale and sickly. Each and every one is here for a good and wise reason. If we find partially *the why* we are here, then is there the more reason that we should, by intelligent contact with life, seek in it the farther elucidation of the problem. It is not the study of ourselves so much, as the thought for others that opens this door. The events of life and their causes lead to knowledge. They must be studied when they are manifested in daily life.—*W. Q. J.*

SOME QUESTIONS ANSWERED

QUESTION: Is it possible for us to regain the memory of past lives, and, if so, what is the process by which that recovery is achieved?

Answer: "We" *have* the "memory of past lives" with us at all times, but do not recognize the fact. Every man is continually reliving his own past. What is needed is a deeper consideration of who and what "we" are; a re-consideration of the nature, the essential nature, of "memory." What we call "instinct" is a form of memory—it is the automatic (or unconscious) reproduction of what was once our own intentional impulsion transmitted to and impressed upon a given class or order of "elementals." The same with our own "impulses," which now come back to us in the form of "passions and desires" from a higher class of elementals. The same with our "tendencies," which constitute the return *to* us and *in* us of our volitional use in former times of the highest of the three classes of elementals. "Habit" is the same thing, which can easily be traced back to the influence exercised by us on these "Lives" which make up our four lower "principles" in this incarnation. The habits acquired consciously or unconsciously by us in this life will be represented in succeeding lives on earth as our strengthened or weakened instincts, impulses, tendencies, which represent at all times the reproduction of our volitions and thoughts in the various kingdoms of consciousness below the human stage of intellectual or psychical evolution—as their *forms* represent the registration of our former uses of Imagination, the *creative* faculty of self-conscious beings.

Study all these manifestations, not as "memory" in the academic sense, but as metamorphoses of consciousness, *metempsychosis* and *transmigration,* externally evidenced by the metamorphosis of matter. We are familiar with the latter, but give no heed to its *induced* and *inducing* causes: the Imagination of self-conscious beings, and the self-reproductive or *mirroring* faculty inherent in all Life below the human stage. *Memory is the self-reproductive power* in all Matter or Nature, to reassume any form of impression, physical, astral, or psychical, into which it has once been moulded by Man. *Imagination is the creative power* inherent in self-consciousness. Memory and Imagination are a "pair of opposites" and represent the activity of Matter and Spirit respectively. *Spiritual Knowledge,* in which past and future are *seen,* not "remembered," in *conjunction* with the present, *is* Adeptship, and is gradually attained by following the "small, old Path," of intelligent altruism, or practical Theosophy.

Question: What is the difference between the memory of an Adept and that of a man?

Answer: Not merely "all the difference in the world," but all the difference of *two worlds*. The Adept *lives* in a world of pure knowledge; man exists in a mixture of two worlds (the psychic and the astral) most of the time, and occasionally in a mixture of these two with impressions received or derived from the world spiritual, but without distinguishing the one from the other; hence *fancies* he is living in a three-*dimensional* world, instead of considering if he may not be living in a *prismatic* world made up of *impressions* given to and received from Life in *states of consciousness* respectively higher and lower than his own presently normally existing state—the human. Study Incarnation and re-incarnation from the standpoint of Consciousness, and it can be seen that it is the descent of Knowledge (a Being which knows, and *knows that it knows*) into partial union with a being which knows but does *not* know that it knows: the combination or amalgamation of Self-consciousness with "sub"-consciousness. What we call "imagination" is *spiritual* "memory," but in truth it is not "memory" at all—it is the direct perception of dreaming or sleeping Life by Waking Life, in the only way such direct perception is possible—by assuming its nature as if it were one's own.

This descent from a higher to a lower state of consciousness is that form of "meditation" or "concentration" by means of which the Knower imagines for the period of the concentration that *he* is the Known. This is the meaning of "incarnation" in a spiritual sense, and *results* in "human nature" and the "human being." Every time "we" reincarnate we *imagine* we are our body, our mind, our "circumstances," internal and external. To "incarnate" *is* to "recover the memory of past births" in matter. Not till we learn to *know* "matter," not "remember" it, can we break this *spiritual atavism*. And what is it to "know matter?" To see it and deal with it as LIFE, as the "inferior nature" of the SELF. The Adept does not "remember" anything. He *knows* matter and its nature by a simple act of the Will—the use of a trained Imagination *divorced from self-interest* in its use. Turn to the *Secret Doctrine*, I, 244: "*Atma* neither progresses, forgets, nor remembers." And why not? Because Atma is "the *Knower* in every mortal body." We do not "remember" what we know: *we know what we remember*. Read and ponder what the *Glossary* has to say on the memory of the Adept, under the caption, *Tchitta Riddhi Pâda*. "Kill in thyself all memory of past experiences," says the *Voice of the Silence* to "the Few,"

the real Students for whom it is written. Observe that, in familiar parlance, to "know anything by *heart*" is to be able to recall or dismiss it *at will*.

Question: Can you say something on *Hatha Yoga*—what it is; where it may be observed and studied; how it may be acquired?

Answer: Will you be dismayed to think that "Hatha Yoga" is "elephant yoga"? *Yoga* means knowledge and power, and *Hathi* means elephant. True, some say *Hatha* means "other," while the dictionaries derive the term from *Hatha,* force or energy; but then, lexicographers have not yet arrived at infallibility, any more than the rest of us. The symbolism of the term *Hathi* is self-evident from the view-point of *Raja*-Yoga, or True Occultism: an elephant physically has great force, energy, power, and intelligence of its own kind —and can be ridden and driven by a very humble and insignificant *mahout* with his goad. Metaphysically, an elephant is a survival, a "throw-back," an atavistic phenomenon like a whale, a type of animal form and consciousness of a former period of evolution. Hence, by correspondence and analogy, Hatha Yoga is a survival, or reversion to a type, of psychic and astral consciousness and power natural as a relation in earlier Rounds and Races between man and the other forms of consciousness. At its best it is now the cultivation of Kamalokic and Devachanic consciousness by *living* men. In the average practitioner it develops into Mediumship of a range not yet even dreamed of by psychologists in the West, though religious history contains, in its ecstatics and *inspired* persecutors, more than enough illustrative material for "observation and study," as do the psychopathic wards of every great hospital. At its worst, Hatha Yoga pursued with concentrated intellectual energy, is bound to result in black magic—Soul-less "men." If you care to gain some hints as to what this means, read *Isis Unveiled,* I, 318, 352, and II, 368-9, 588-90; also the articles, "Practical Occultism," "Occultism *versus* the Occult Arts," and "Lodges of Magic," reprinted in THEOSOPHY, Volume I, at pages 84, 90 and 207. In the same references you will also be able to observe and study what genuine *Raja*-Yoga is—and the enormous and *irretrievable* difference between the two methods of yoga—the difference between the Law of Retardation or Atavism, and the Law of Spiritual Evolution, both representing in their consummation the "*two* paths, Light and Darkness, which are the world's eternal ways," *i. e., Karma.*

Question: Can THEOSOPHY not give us some *practical instructions* on Meditation and Concentration? Philosophy and Ethics are all right in their place, but how about the "*Third* Object" of the

Theosophical Movement and the Magazine? I understand there is an *esoteric* side to man and nature with which Theosophical teachings deal—and it is *that* which interests me, and most others who are interested in Theosophy at all.

Answer: All men are constantly engaged in concentration and meditation, without realizing the fact. Is not your heart continually set on something or other, some object which engages your attention? That *is* meditation. Are you not constantly devoting your mental and other energies to ways and means of achieving the desired object or objects? That *is* concentration. The real question should be, for each of us, upon *what* is my heart set? Will I or mankind be any the better off after I have achieved the object of my desire? If "philosophy and ethics are all right in their place," does it not well behoove each of us to ask himself: Is their place in me—or outside of me? Does actual Altruism and the means to make that altruism effective in myself and in my relations with others, engage my meditation, and constitute my concentration? *Intelligent philanthropy* is the rarest phenomenon among men. When a man who *embodies* the "three objects" of the Theosophical Movement comes on earth —such an one as Krishna, Buddha, Jesus, H. P. Blavatsky—are we able to recognize that Being for what he is? Perhaps there is an *esoteric side* to ourselves, which if our meditation and concentration were turned in that direction as consistently and persistently as they are to our *personal* aims and objects, might disclose itself to *us,* as must have been the case with the great Beings named, and with many others. An Adept, a *Mahatma,* must exist and be a possibility under Law, just as we exist, or any other being. What makes the distinction? We are what we are, and the Adepts are what They are, through our respective employment of identically the same powers or "principles." Philosophy and ethics merely studied are an intellectual cultivation: they remain *latent* possibilities, not an energizing Power of perception and action—*i. e.,* WILL-FORCE. Studied and *applied* in our field of human life, our own mind, body, circumstances and relations, genuine *clairvoyance* and *clairaudience* begin to awake naturally in us: we begin to *see* what is the matter with ourselves, not just what is "wrong" with "conditions" and the other man; we begin serious attempts to reform ourselves, from inside out, instead of trying to reform our neighbors from outside in; we begin to "stop, *look,* and *listen*" to learn all that may be learned of "the deep significance, the *occult meaning* of each least event" that takes place in us or in our "sphere of influence." *Manas,* says the teaching of Theosophy or true Occultism, is only partly awake in the human

being, *Atma* and *Buddhi* entirely inactive, *i. e.,* merely latent influences. They become active, as the *Higher Iddi,* the *Siddhis* or Yoga powers of the Adept, in the living man only as *Manas* takes for his meditation, concentration, and action, the well-being of all—*Universal* Brotherhood. If you will go through any and all issues of THEOSOPHY from this point of view, you may be astonished to find how much of its contents have hitherto remained *esoteric* to you. THEOSOPHY has no desire to further or promote either mediumship or black magic. The preceding Question and Answer may give you some light on your own questions.

RIGHT PERFORMANCE

No matter how much we may wait for a favorable birth, for a much hoped-for environment which will not only permit the new sort of life, but, in fact, urge it upon us, it will never arrive for us until we have learned what is the right performance of action. This learning can never be acquired by a renunciation of works now. Indeed, it may be taken for granted that no person will be able to renounce the world unless he has passed through the other experience in some life. A few may be found who attempt to do so, but if they have not been through all action they cannot proceed. The character of the man himself inwardly is the real test. No matter how many times during countless births he has renounced the world, if his inner nature has not renounced, he will be the same man during the entire period, and whenever, in any one of his ascetic lives, the new, the appropriate temptation or circumstance arises, he will fall from his high outward asceticism.—*W. Q. J.*

COMPARISONS

COMPARISONS are not always "odious:" It is quite probable that many who are now studying and practising Theosophy had their attention fastened to the subject by the boldness and freedom with which statements were made, and the impartial and impersonal manner in which comparisons were drawn, at their first contact. Those who approach the consideration of the Theosophical philosophy with a truly open mind are rare indeed; usually the Theosophist must deal with individuals whose minds have previously been molded in the matrix of some creed or ism, and who, while exhibiting a certain affinity for items of the teachings, are held back by habits of thought already formed or by mental comparisons which they fear to express and which are nearly always premature. For such, no better method of approach exists than that of comparisons and contrasts. If we remember how we received statements from our friend and teacher, Mr. Judge, we will be impressed with the example he set for us in presenting facts and comparisons so simple as not to offend any unbigoted person. Let us note how he calls a spade a spade, and then recall to what lengths of study his remarks led us:

> "For no science is complete which leaves out any department of nature, whether visible or invisible, and that religion which, depending solely upon an assumed revelation, turns away from things and the laws which govern them, is nothing but a delusion, a foe to progress, an obstacle in the way of man's advancement toward happiness . . . The religion of the day is but a series of dogmas man-made and with no scientific foundation for promulgated ethics; while our science as yet ignores the unseen, and failing to admit the existence of a complete set of inner faculties of perception in man, it is cut off from the immense and real field of experience which lies within the visible and tangible worlds. But Theosophy knows that the whole is constituted of the visible and the invisible, and perceiving outer things and objects to be but transitory it grasps the facts of nature, both without and within. It is therefore complete in itself and sees no unsolvable mystery anywhere; it throws the word coincidence out of its vocabulary and hails the reign of law in everything and in every circumstance."

Were we offended when we read those words? If we were we soon got over it, or else we are not among those who read this page. And if any should continue to be offended by similar statements, they are probably not those who want Theosophy and for whom it is intended.

Each mind that comes inquiring is not a new page, but a written record that must be corrected or erased. We have to deal with the Baptist, the Catholic, the Atheist, the Spiritualist, the Jew and the Christian Scientist *as such*—yes, and even with certain types of Theosophist as such. Each approaches the consideration of Theosophy from his own point of view and the Theosophist must meet the inquirer from his Theosophical point of view. We may call a spade a spade simply because it *is* a spade—not present it as a trowel by way of apology nor yet as a formidable steam-shovel. Each sectarian inquirer may be attracted by the apparent similarity between certain dogmas of his creed and certain items of the Theosophical teachings, or he may stumble and halt before apparent dissimilarities. In either case the Theosophist has an opportunity to present the teachings freely and correctly, leaving the outcome to the Law.

Nearly every inquiry presents a chance to make comparisons; in fact, they are often demanded. "Will I find the same comfort in Theosophy as I do in Christian Science?" "Is Theosophy a revealed religion in the sense that Mormonism is?" "What is the attitude of Theosophy in regard to prayer and sacraments?" "Does Theosophy deny a Personal God?" "If Theosophists do not believe in a god, to what being or what power do they look for salvation from sin?" "Are Theosophy and the Yogi Philosophy from the same source?" Many of these questioners sincerely want to know. Many of them come to investigate Theosophy because they are no longer satisfied with their previous beliefs. A few come out of curiosity and make comparisons, mental or outspoken, between what they hear and what their minds have held. Those who wish to make comparisons for the purpose of arguing the merits of their respective faiths are best let alone. Those who wish to learn are not prone to argue; they have come to Theosophy to inquire about it, and realizing that Theosophists are not interested in their previous beliefs, else they would not be Theosophists.

If we are honest enough to recognize the good that is said to exist in every religion, we should be honest enough to speak also, when necessary, of what is false in each religion, else we may help to confirm a sectarian in his sectarianism. The appeal of Theosophy is to the mind of the inquirer, and to that our suggestions should be obviously and frankly directed. We can, in the course of friendly consideration, hear what any non-theosophist has to say about the system he follows, but if we merely advantage ourselves of it to make *our* Theosophy shine by contrast, we may gain a personal victory, but lose a battle for Truth. Theosophy is the one system of thought

that can be ideally promulgated without "getting personal" just because it deals with the SELF rather than with ourselves as such.

How, then, can comparisons be made that the truth may be made known? How else, but by the method by which we were led to desire to fit ourselves to be the better able to help and teach others? What kind of comparisons were made when we "came into" Theosophy and how were they brought about? What is the method of the Masters? If we can discover this, we shall find it operative throughout nature.

IS THERE ANYTHING NEW?

Dear ladies and gentlemen, has it ever occurred to you, how truly grand and almost *divine* would be that man or woman, who, at this time of the life of mankind, could invent anything, or discover that which had not been invented and known ages before? The charge of being such an inventor would only entitle the accused to the choicest honours. For show us, if you can, that mortal who in the historical cycle of our human race has taught the world something entirely new. To the proud pretentions of this age, Occultism—the real Eastern Occultism, or the so-called Esoteric Doctrine—answers through its ablest students: Indeed all your boasted knowledge is but the reflex action of the by-gone Past. At best, you are but the modern popularisers of very ancient ideas. Consciously and unconsciously you have pilfered from old classics and philosophers, who were themselves but the superficial recorders—cautious and incomplete, owing to the terrible penalties for divulging the secrets of initiation taught during the mysteries—of the primæval Wisdom. Avaunt! your modern sciences and speculations are but the *réchauffé* dishes of antiquity; the dead bones (served with a *sauce piquante* of crass materialism, to disguise them) of the intellectual repasts of the gods.—*H. P. B.*

UNIVERSAL EXPERIENCE

ONE, in expressing sympathy to his neighbor, may say, "I know just how you feel, I have been through exactly the same thing myself." The actions and reactions of thought and deed and the general similarity of our vehicles emphasize the sense of kinship, but, short of universal experience, no man may say that he knows *just* how another may feel, or that he has been in *exactly* the same condition himself. It is only "on the whole" that the experience of one is the experience of all. Details always differ.

Our individual responses to reactions are so pronounced that their effects are shown in a manner peculiar to each of us, while partaking of the general nature of the whole. No two leaves on the same tree are exactly alike, though all pass through the same general experiences of sun and rain, wind and calm. Here we have an elm branch. This leaf is well-formed, that one is crinkled, this one is dry, that one is tender, here one is scarred where a worm has eaten, there one is frayed where the wind has torn it.

It is the nature of the leaves to grow, that is natural impulse when, reacting to impulses from without, each leaf shows the result of the reactions. Comes a time, in the evolutionary process of that which ultimately becomes Man, when, as a result of repeated reaction to impulse, the expanding consciousness begins to function in a more definite way. The congeries of elemental lives which we call an animal can do more than the leaf can. The animal need not wait for the rain to fall, it can seek out the stream or lake. When the human stage is reached the possibility of acting consciously from within outward becomes a reality. From this point there is a wonderful opportunity to consider the experiences of the various members of the various groups in nature, and the lessons that Man may draw therefrom, bearing in mind *the essential nature of all being*.

Of course, a man may not share the consciousness of a leaf in its experiences as a leaf, but the record of those experiences may be read on any tree he cares to examine—and he should be able to read it with a greater degree of intelligence than that used by the leaf in undergoing the experiences. And when a man, in the course of such consideration, comes to his own species, still bearing in mind the essential nature of *all* being, he may read in any man, in the light of expanding self-consciousness, the record of the general experience of the race.

Careful consideration will show that groups and individuals in

nature receive aid from groups and individuals of greater degrees of consciousness. This is the synthesizing point in the Theosophical scheme of evolution and explains what Science and Religion leave unsaid. "The higher degrees of consciousness work in, through and upon the lower, thus impelling them in the direction of the higher."

Universal experience points to universal kinship, and, consequently, to universal love. One who has gained a great store of experience wrote, "Why, the Masters are anxious (to use a word of our own) that as many as possible may reach to the state of power and love They are in. Why, then, suppose They help not? As They are Atman and therefore the very law of Karma itself, They are in everything in life, and every phase of our changing days and years. If you will arouse your faith on this line you come nearer to help from Them than you will recognize."

The Higher Degrees of Consciousness, working in, through and upon the lower, sent H. P. B. and Wm. Q. Judge to again point out the Law to us, thus impelling us in their direction. Theosophy has shown us the Law; universal experience has shown us its applications. There are self-conscious beings of our own race who have not yet awakened, or reawakened, to this knowledge and the purview of its possibilities. Thanks to the Masters, our older and wiser brothers, we have the means of preparing ourselves, by study and otherwise, to be the better able to help and teach others, as we have been helped and taught, thus serving as instruments in the impelling of our brothers, and ourselves, in a higher direction.

ENVIRONMENT

How unphilosophical it is to quarrel with our surroundings, and to desire to escape them! We only escape one kind to immediately fall into another. And even did we come into the society of the wisest devotees we should still carry the environment of the self in our own bodies, which will always be our enemy so long as we do not know what it is in all its smallest details. Coming down then to the particular person, it is plain that that part of the environment which consists in the circumstances of life and personal surroundings is only an incident, and that the real environment to be understood and cared about is that in which Karma itself inheres in us.—*W. Q. J.*

ON THE LOOKOUT

White and Black

Mr. Ray E. Phillipps, a South African missionary, (*Literary Digest,* Feb. 8, 1930) says of the exploited blacks:

> They feel that the missionary has betrayed them, or at least stood silently by while the unscrupulous white man has grabbed their land and driven them to work; they see the wide discrepancies in wages paid white and black workers for the same work; they see the utter cant and hypocrisy in the liquor laws, which grant to the white man unlimited rights, and prohibit liquor to the natives in towns.

An editorial in the *Congregationalist* says:

> Shall the next few years witness the wholesale desertion of the Christian Church by the native people? Shall they be forced to join the Communists, or similar organizations, to find that understanding of their great human needs, that practice of brotherhood, which they have heard so much of and seen so little practical evidence of in the Christian Church? If this occurs, a suitable epitaph to be placed over the grave of the institution which called itself the Christian Church might be the despairing words of Christ—"They said, but did not!"

A Great Man Speaks

Quoted in the same issue of the *Digest,* General Jan Christian Smuts remarks:

> There is a great deal of good in the African culture and system. For one thing, the African is a Socialist. All land is owned in common, as are most of the cattle, and each tribe is run by a council of elders and a chief. If you try to break down this system, it is very easy to do so, but it is impossible to substitute a European or any other system in its stead. By doing so you bolshevize the most docile being on the face of the earth, the African negro, and you make him a menace to the rest of the world.
>
> Why should we standardize humanity? That may be a fine thing in the United States. You want to make a great nation, and you are succeeding; but you can not do that with the human race. In Africa you must build on the African foundation. It has been created in hundreds and thousands of years, and I have a very high respect for any system of time, as I have for all natural facts. Let there be differences in type as long as they are ethically sound. . .
>
> Let them remain in their tribal areas . . . Do not bring them to be contaminated by white civilization, which, after all, is perhaps only an experiment. When we reflect a little on

> our own foibles, our wars, our tremendous losses of human lives, it may not be so fine. At any rate, the black soon learns the vices of white civilization, and they soon degrade him.

The doubts of General Smuts are, fortunately for mankind, being daily spoken more loudly and by ever more influential men.

DARK FIGURES

A bulletin of the Women's Bureau of the Department of Labor (*Literary Digest*, Jan. 25, 1930) states that of 60,000 working women investigated, more than half turn over their wages to the family. Is this emancipation? If anything it is slave-labor lacking all the joys and beauties of home life—however laborious the latter may seem to some.

A survey of 30,000 families shows that 27 per cent. of them have no male support. A study of 17,000 unmarried women shows that one in five cares for a family without male help. Now all this looks like necessity, without relation to "emancipation." But it has a direct connection. The rush of women—needy or otherwise—into business, together with the modern progress which has made hard labor unnecessary and equalized the sexes, has supplied unscrupulous employers—they are nearly all unscrupulous in this respect—with an unlimited reservoir of cheap labor with which to replace the more refractory man labor or to beat down its wages. The dreadful power of the lever which women have supplied to employers to use against their men is fully shown by the table of wages paid women in New York, published in the *Literary Digest* for Dec. 14, 1929, in which the highest range, that for sewing machine operators, is $15 to $30 per week; and the lowest, for photo printers and for drill press operators, $13 to $14. These figures, as applied to women who have families to support, are nothing less than infamous. Women going into business drove out men and made these wages possible; men driven out and unable to care for their families, made necessary their women going into business; and the vicious circle still expands. It is not surprising that the bulletin mentioned takes occasion to remark:

> Whereas the new conditions have brought greater freedom of self-expression and action to large numbers of women, they have brought to others new economic problems that are heavy and complex. In fact, some of the problems that must be shouldered by women challenge our present social order.

WILL DURANT'S VIEWS

Will Durant, the philosopher, describes with graphical bitterness

the coin with which women have paid for material "equality." In an article printed in the *Redbook* for February, 1930, entitled, "You Got What You Asked For," one of his characters remarks:

> In the factory where I now direct a department, there are over three hundred girls. It's pitiful to see them handling machinery eight hours a day, getting a few minutes of daylight at noon in the crowded streets of lower Manhattan. Most of them are working in the hope that they will soon be freed by marriage from what they now call the "daily drudge." They don't realize that men are turning the tables on us and inviting us to be completely independent—that is, to work outside the home after marriage as well as before. That's the joker in emancipation: we are free to work in factories and offices forever. Once a girl was ruled by her mother and her father; now she is ruled by the pay-envelope, which never scolds, but never smiles. Once a woman's life was filled with the trouble of children; now it is emptied with the routine of machinery. Man still runs the world, and woman is still his slave.

A Mason on the "Third Fundamental"

From an article by Ernest Crutcher, 32°, in *The New Age* for Dec., 1929:

> My body is not me, but mine. We do not possess life; life possesses us. Life is a duty to be done. . .
>
> The object of life is to *live*. Its motive is to unfold, evolve, individualize, become distinctive and differentiated from all else. Nothing is given in life except the life principle. By and through it does all, every atom and organic entity, unfold. The development of each creature is manifest in his bodily encasement; it shows what he has been and done; "the inside declaring what he has been, and the outside shows where he has been." Each is a mosaic of an age long past. Life and death are simply incidents in the onward, eternal march of the soul. . .
>
> Self-realization comes only through agony of soul. Experience evokes hunger for knowledge that escape may be found. By knowledge comes instinctive effort at self-help, self-reliance, self-denial. Altruism is an evolutionary impulse wrought out of precedent pain. Our sufferings bring us to reflect upon the endurings of others. Thus morality is born. . .
>
> Not until man attains understanding, and determines to cooperate with Nature, can he attain greater advance upon present unfoldment. Intelligent effort and persistent determination, coupled with painful necessity and ardent desire, may bring to him tremendous improvements in his physical gifts of intuition, reason, and perspicacity beyond present comprehension, resulting in that which each Mason hungers to be—scientifically moral and upright—*a Mason in his heart*. . .

> Body is soul's workshop, built for and adapted to its uses, ends and acquisitional desires. Talent must be won, else Nature would be unjust. Genius is not handed down from parents. The life principle alone is given. All else must be *earned*. One life after another life is essential and just. Why, else, the experiences of this life now? Body proclaims as plainly "as way to parish church," what the inmate has been, done and endured. "What you are," said Emerson, "speaks so loud I cannot hear you talk." The accumulations of each individual, whether mineral, vegetable, animal or man, are such as have been won by scourge and push of animate, intelligent forces; actuating, compelling evolvement, ever augumenting unfoldment in complexity and function. Each grows more and more distinctive and individualistic. . .

CALIFORNIAN MISGIVINGS

A conference dinner of the California State Chamber of Commerce, held at Los Angeles on January 20, 1930, was over-shadowed by a grim and dubious spirit. The occasion was the formation of a committee to represent sixty-six organizations in the County of Los Angeles for the purpose of endeavoring to cut down the terrifying roll of deaths due to reckless automobile driving. In this county alone, 600 were killed in 1928, 859 in 1929. No one knows what it may be in 1930. A representative of the northerly part of the State stated that at one intersection in Berkeley, 150,000 violations of traffic ordinances had been noted in one month. He stated that volunteers should be called for as for war, in order to meet the conditions, particularly for the purpose of safety education. Capt. Gifford, of Los Angeles, remarked that Los Angeles had once had a safety bureau for educational purposes, and that its results were nil. "Selfishness," he remarked, thus thrusting his finger into the exact cancer spot, "was at the root of the trouble." A Judge said that there is a serious increase in drunken drivers. No one mentioned the obvious fact that had the automobile been forced to develop sanely, or had some more sensible method of transportation been worked out, the situation would not have arisen. The matter has gone too far for such obvious facts to be useful any more. Nevertheless, though finding ourselves face to face with this grim problem, we are not only supinely allowing one far more sinister to sprout apace under our careless feet, but are actually encouraging it. We refer to the airplane, which in 1929 killed one person to every 13 planes, where the automobile killed one person to every 1000 machines. Verily, whom the gods would destroy, they first make mad. There is a strange and unaccountable fatality about the airplane,

far beyond what would normally be expected from its mechanical character. Is it Karmic repercussion of the Atlantean days when we developed air traffic to a high degree indeed, and abused it for the destruction and subjugation of others to an equal degree?

An Aerial Index Expurgatorius

According to the press of Jan. 24, 1930, Dr. Shirley Wynne, Health Commissioner of New York City, invited Surgeon-General Cumming of the United States Public Health Commission and the New York State Health Commissioner, to create a board whose purpose would be to advise broadcasters regarding "doubtful health ideas" offered for sale through radio advertising. The method proposed is to compile a list of the "known medical quacks and charlatans" who use the radio to advertise, and from this to advise broadcasters "confidentially" of their status. No one who has followed the consistent course of allopathic medicine, could doubt for one moment that "charlatans" or "quacks" under the meaning proposed would include every variety of treatment in the slightest degree out of accord with the hidebound, hard and fast rules of allopathic medicine. The attitude of the medical caste and the growing misuse of its great powers are such as should call forth resistance from every lover of freedom, lest before we wake to our real condition, the land may lie bound hand and foot in a tyranny going far beyond the merely physical bondage which has already in many quarters been fastened upon us, even to the mental and spiritual as well. It apparently does not matter to the spirit of intransigent and tyrannical sectarianism whether the screw of its rack be taken as the body or as the soul; the result is about the same in either case.

"Mercy Murders"

During the past few years there has been an epidemic of so-called "mercy murders," the stereotyped plot of which is that some presumably devoted person slaughters a suffering relative and escapes conviction on the plea that the pain of the sufferer had become unendurable, and that the trouble was incurable.

Dr. Charles Norris objects strenuously to such cases.

> The sanctity of human life must not be violated. No one has the right to kill. Even with an authorized medical and legal organization to confer and sanction the painless, humane killing of those whose life is continuous suffering, it would be a disastrous state of affairs, because the right to kill might be criminally exploited. What is to prevent abuse of the system by

powerful, unscrupulous persons? Human beings should not be trusted with the prerogatives of God.

Past experiences have taught us that when a man is acquitted for euthanasia, or humane killing, another crime is apt to occur soon with a similar motive. In France the killing of Zagnowsky was followed by the murder of Mlle. Lavassar. It is a dangerous example.

Moreover, medical science is not absolutely certain. People diagnosed incurable have turned out, ten years later, unaccountably hale and hearty. A man or woman who slays to end the misery of a loved one can never be sure that the latter, in time, might not recover or be cured. Where there is life, there is hope. (*New York Evening Post,* Nov. 16, 1929).

WHAT'S ALL THIS?

In a lecture given on Christian Science in Brooklyn, Peter V. Ross, of San Francisco, a Christian Science teacher, and a member of the Board of Lectureship of the Mother Church, says:

When you go through the experience of death you will still find yourself thinking and living, because consciousness, that consciousness God gives you, continues and persists on and on beyond the grave. It will survive your present body, as it has already survived the twenty, forty, sixty previous bodies. Hence the permanence of individual man; hence your eternal life. (*The New York World,* Nov. 4, 1929).

THE NEW VICEGERENTS OF GOD

During 1929, Charles Scribner's Sons published a book by Edwin Franden Dakin, entitled, "Mrs. Eddy, the Biography of a Virginal Mind." The book itself appears to have been a fairly impartial, and in fact, a rather friendly discussion of Mrs. Eddy as a human being, and of the growth of her system as the outcome of forces in the human nature of Mrs. Eddy and her followers. A good *resumé* of the aftermath of its publication is to be found in the New York *Herald,* for December 7, 1929. Seventy per cent. of the book sellers of the country had surrendered to Christian Science intimidation, ceasing to display or to sell the biography, though in New York, Lord and Taylor were the only firm to be influenced. Mr. Dakin, speaking before the Free Thinkers of America, said that paid employees of the church were responsible for the attempt at boycott, having circulated the general warning that it was "dangerous business to displease an organization as powerful as the Christian Scientists." Messrs. Scribner and Mr. Dakin alike said that Christian Scientists tried to prevent the publication by warnings of disaster.

Mrs. Eddy originally placed in her church manual a prohibition upon all church members from dealing with book sellers displaying "obnoxious" books. Many times previously we have come into contact with the queer anomaly of this church, which, while denying the existence of evil, treats freedom of thought where exercised in regard to Christian Science doctrines, as evil. The church has at least one representative in each State, who acts under the title of "Publicity Committee," and who is called upon by the laws of the church to correct all "injustices" done Mrs. Eddy.

> She provided in her by-laws that the publicity men thus created should immediately call for aid from her committee on business, if any publisher refused to heed their pronouncements. In other words, she created the machinery by which reluctant editors and publishers could be coerced through their business offices. Many a recalcitrant editor has been brought into line when the Christian Science committee on business went after him. This large organization of publicity writers was created in perpetuity by the trust funds Mrs. Eddy bequeathed to her church. Until the end of the world Mrs. Eddy has assured herself of public defenders who will preserve her tomb inviolate, who will seek the merciless destruction of every excavator who would uncover the real story which is hidden there. (*N. Y. Herald,* Dec. 7, 1929).

The Curse of Tutenkhamen—Modernized

The Christian Scientists threatened McClure's Magazine in order to prevent the publication of a previous biography of Mrs. Eddy by "Georgine Milmine." Mr. Dakin says:

> Dire threats were issued against McClure's and not long thereafter McClure's did go into darkness. The Christian Science organization has always boasted of this failure. They have held it up before the publishers as a warning. They recalled some of the facts to my own publishers just before my biography was issued. They have always intimated frankly that the fate which overtook McClure's was awaiting any other publisher at any time who dared to challenge the Egyptian curse imposed to protect the secrets of Mrs. Eddy's life. . .
>
> Some of the methods of pressure used have been most reprehensible, and there can be no doubt that many dealers have found themselves in a most difficult position, particularly if they owed money to a Christian Scientist or were in any way indebted to a Scientist who had an economic power over them. The letters from harassed dealers received by Charles Scribner's Sons give evidence of a nation-wide boycott and a widespread scheme of intimidation that would seem almost incredible were it not for this written testimony.
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> Mrs. Eddy inserted in her church manual, the provision under

which the boycott is being attempted. She forbade all church members to deal with booksellers displaying obnoxious books. What is an obnoxious book? Mine is. It has been officially classified as such. All Scientists have been forbidden to read it.

It is still too soon to know whether this little organization of 200,000 souls can prove so efficient that it can carry out its amazing threats. It is too soon to know what is implied in the strange statement that Scribner's "will be sorry." The issue has now become much larger than the question of the value of my own humble contribution to the list of current books. The Christian Scientists have chosen to make the issue one of free speech. This issue goes to the foundation of our national credo and our free institutions. We are facing opponents who stop short of nothing to achieve their ends.

Of sectarian religion in any form it can be truthfully said that it is tyranny still, no matter how imposing or holy the name under which it masquerades.

HUMANISM

The First Humanist society was established during September, 1929, by Dr. Charles Francis Potter. The outline of the humanist creed is as follows:

1. God did not create the world. It evolved.
2. The conventional conception of heaven and hell is wrong because right deeds bring their own satisfaction and wrong deeds are their own retribution.
3. Man's chief aim should be to improve himself, not to glorify God.
4. Religion should deal with the natural instead of the supernatural.
5. Man is born inherently good and of infinite possibilities and opposed to the theory he is inherently evil and a worm of the dust.
6. Man should attempt to remove injustice and suffering instead of submitting to them as manifestations of the will of God.
7. There is truth in all religions and truth outside religion.
8. The ideas of sin, salvation, redemption and prayer are unimportant.
9. No man or God can save another man, for improvement comes only from within.
10. Suffering is the natural result of breaking the laws of right living, instead of being a manifestation of hell on earth. (*L. A. Times,* Sept. 30, 1929).

This, so far as it goes, is exceedingly good; much in it is even "Theosophical." We fear, however, that the driving force behind it is dubious. Every article in it is one to which intelligent people

can subscribe whole-heartedly, but with regard to which their practical action is apt to be limited to that subscription. There is little moving power in it. Moreover, Humanism is badly dry-rotted from the beginning by materialism. Dr. Harry Elmer Barnes, a materialist *par excellence,* nevertheless speaks truth in remarking that:

> . . . there cannot be the slightest doubt that religion has produced more suffering and misery than it ever has relieved or eliminated.

A Mahatma wrote many years ago that religion produces two-thirds of the evils which afflict mankind.

Justice

Seventeen years ago, in the State of Florida, a negro named Brown was convicted of murder and sentenced to be hanged. Due to an error in the death warrant, his sentence was commuted to one of life imprisonment. For the following seventeen years Brown was rented out to turpentine collectors, and worked in a chain gang, with a return to the State of Florida of something more than $2500. Another negro on his death bed confessed that he was the real murderer, whereupon Brown, old and broken, was released. His friends endeavored to have the State pension him to the extent of $30.00 per month for the rest of his life. The committee on claims reported a bill for his release unfavorably, fearing, as it said, "to establish a precedent"—a precedent of simple decency! Brown's case is not alone. There are hundreds of him all over the country. Those responsible, including such very careful and respectable committees, are, to the degree of their respective responsibilities, Browns in the making for future cycles.

Chile Adelanto

During 1929, the Republic of Chile abolished the death penalty. The new code fixes a minimum incarceration of twenty-five years, and it stipulates that "the person adjudged guilty of murder may not obtain his liberty after the expiration of the minimum twenty-five period until he has unqualifiedly proved his regeneration and his right to live once more in the society of his fellowmen." (*L. A. Times,* Nov. 10, 1929).

Another humane and common-sense change provides that a culprit unable to pay a fine need not go to prison, but may work out his sentence in the prison shops.

THE POWERS OF THE SOUL

Theosophists and would-be "occultists" who would like to learn something of the *real* powers of the inner man should take heed of the experience of Dr. Wilhelm Steinberg:

> I was born blind . . . My mother fainted when she learned it. Her tears and sorrows in after years brought me to the decision to show her what a blind boy could do, with will and energy.
>
> I visited a grammar school for the blind, and then, having trained my memory, an ordinary high school. I learned typewriting and wrote everything by this means. I went to the university, studied philosophy, history, psychology and became a doctor of philosophy. When I decided to make a special study of philosophy, the state authorities granted me a secretary who read all the books and I made notes in Braille. My first book dealt with the principles of social ethics, my second with the psychology of the blind. Four years after getting my degree I became professor at the Breslau Technical High School. My chief pleasures are the radio, work for fellow-unfortunates and the realization that even a blind man is good for something if he wants to be. (*New York Times,* Aug. 11, 1929).

THE LATEST SCIENTIFIC CHIMERA

According to the press of September 12, 1929, Francis P. Garvan, president of the Chemical Foundation, offered President Hoover the use of some millions of dollars to investigate the possibilities of chemistry as an agent of peace. Said he:

> Can the development of American chemistry do anything for the peace of the world? I believe that modern chemistry plus modern aeronautics has made war impossible. I am notified that in case of a modern war between great powers it would be foolish and useless for a battleship or cruiser to leave its dock or any army to take the field.
>
> The common people of the world, as well as our wisest rulers, President Hoover and Prime Minister MacDonald, realize the horror of war and its tremendous wastage of life and of the means of living. They are bending every effort to safeguard the peace of the world by treaties and by agreements. Should not the terrible powers of chemistry, as we know them, and its war messengers, the airplane, strengthen their hands? Should not the dread possibilities of chemistry support the convictions of the common people that there shall be no war of the future, and rule out the politicians and the greedy who are aiming to defeat these high purposes? (*L. A. Times*).

It is quite possible that many of us now living will have an unhallowed opportunity to observe the practical working of Mr. Garvan's panacea.

"The White Man's Burden"

Says Mr. Harry Carr in the *L. A. Times,* Sept. 9, 1929:

> You can read into these facts whatever comment seems appropriate:
>
> The Navajo Indians are threatened with starvation because they haven't land enough to feed their flocks. From the tribal funds, $100,000 was taken by a government bureau to help build a bridge over the Colorado River—a bridge which was of no possible value to them and which they did not want.

There is an illuminating article in the *L. A. Examiner* for August 11, 1929, regarding the effect which traffic with the whites has had upon the Canadian Eskimos, who have been reduced in a few years from 15,000 healthy persons, to a diseased remnant of about 5,000. One of the principal causes of degeneracy lies in the operation of professional woman-dealers who gather up girls of their own race to turn over to the white traders for a limited period, paying the latter in furs, etc., for the "training" which the women will get as concubines, and which will greatly enhance their value when resold to their own countrymen; the Eskimos have been won over to the strangely perverted idea that a girl with such a past is highly desirable. Setting aside the question of morals, which is not important in these tribes, the girls unfortunately learn extravagant and useless habits, fatal to the good of the race, and which are copied by their new families.

> To do the thing in style and be a real up-to-the-minute sport, the misguided Eskimo is often persuaded to move into one of the little settlements which spring up around the trading posts. Here he builds a wretched but fashionable little hut of stones and driftwood, and in spite of the stove the trader sells him, shivers miserably in his stylish woolen clothes. The children suffer from rickets and the whole family from scurvy, tuberculosis and all sorts of epidemics such as scarlet fever, measles, influenza and mumps, all of them unknown before the coming of the white man. In return for all these calamities, the dying race can buy patent medicines from the trader, hear the radio and get a little schooling free.

A Rational Method

Seventy years ago the Danes, taking over Greenland, found the Eskimos of that country in the same condition, so, firmly adopting the proper modulus, they kicked every white trader out of the country, and organized a government non-profiting trading company,with the result that today their Eskimos are healthy, prosperous and more numerous than before. The Canadian Government authorities are working hard to save their Eskimos, but apparently

either lack the vision or the courage to adopt the Danish method. It is noteworthy that the Australian Government set aside a large area as a reservation for the native tribes, and that from the land put aside for their preservation, whites, and especially missionaries, are rigidly excluded.

CUI BONO?

The *Literary Digest* of Aug. 10, 1929, prints something like a page of learned asininities regarding the researches of a bevy of scientists whose object is to learn how to control human sex. Now can any sane human being think of a single real benefit to the race which could possibly be accomplished by the successful issue of this project? Can any thinking human being fail to see the dire disasters which would inevitably follow a successful application on a large scale? For instance, in China or India, where sons are uniformly desired above all other things, for reasons which are nothing better than pure superstition; or in nations of a military mind, which might wish to build up large reserves of male cannon fodder? It is an astonishing folly, which in the face of the terrible practical problems confronting the human race in many of its relations with nature, spends the untold energy of intelligent minds in meddling with matters for which nature is already adequately caring.